173 Mission. The King of Urundi lost his life there, and the victors seized his ceremonial garment (inkindi), which is still preserved as a trophy in the royal treasure (intore).

This historical piece survived the Ruchunchu disaster /88/, when fire consumed the many pieces and objects belonging to the royal wardrobe. The afore-mentioned vestment is none other than a colobus pelt (inkomo), such as the Batutsi chiefs and kings used to wear.

[522] This garment was rather small, and as a result it is called derisively in the story "the overly short garment" that did not match the size of its owner (1). Laughter and jokes come readily to the

1. The literal meaning is more vivid and "spicy." Ntizihish' amabuno!

Blacks.

As far as we know, no outstanding event took place under the three following monarchs.

Under the thirty-first, Chyilima II Ludjugira, on the other hand, the struggle with the Barundi was renewed. This war is the subject of a long narrative embellished and distorted by legend. According to it, the Banyarwanda declared war on the Barundi as the result of a drought and in order to bring it to an end. Under the same reign, an alien tribe invaded the Bugoyi, on the east shore of Lake Kivu, and was repelled with great difficulty. The historical character of this second episode is better preserved. "It concerns a people," so the elders narrate, "of light complexion, who spoke a language different from ours and who built their houses differently."

They had the peculiar habit of covering their dwellings with earth. Their tools, axes, and hoes, were better wrought and more durable than those of the autochthonous inhabitants. They were designated as "Those who cover their roofs with earth" (Abassakazataka) or the "Mutes" (Ibirâgi) because of their incomprehensible language. The newcomers had settled in the Bugoyi province, which is separated from the Nduga by the forest, and they were soon quarreling with the

543 belonged, to the deceased monarchs. Then they danced in honor of
769 the "spirits" of dead kings on the grounds before the king's house. While moving about, they repeated in unison, "These are your treasures (intore), those that belonged to you. They are truly yours, those garments, those fabrics, those weapons, those beads, etc. It is in your name that we carry out these celebrations. We always remain your subjects, your lieges, your servants"....

(Tor' ibintu byawe, intore zawe; n' ibirori byawe, n'abagaragu bawe....) When the ceremony is over, the keepers of the treasure store the objects away until the following festival (1).

1. Among the original pieces included in the royal museum, there is the garment (inkindi) of the king of Urundi, Mutaga, who was killed in battle near Mwurire hill in the province of Bwana-Mkali. It is a hide, since no other garments were worn at that time, and it is altered almost beyond recognition in spite of the rancid butter with which it is constantly rubbed to preserve it. It is one of the rare trophies of victory that survived the fire caused by the Ruchunchu disaster. It is called by the name of ntizihishw' amabuno, that is to say, "that (garment) which is too short (for size)." The native expression is stronger and shows that the Banyarwanda wit never flags in situations tragic or comic.

• [522]

769 The festivals and celebrations are almost invariably of a sacrificial character in the sense that the ancestral spirits are commemorated and are offered gifts in a fictitious or even a real fashion, as we shall see in the pages that follow. We shall discuss funeral
766 customs or, more exactly, those that apply to the death of the king,